

Rev. Reuben Short
Nyanga Station
Friday, February 12, 1960

Congo Inland Mission
Mr. H. A. Driver
251 Nively Ave.
Elkhart, Indiana

Dear Colleagues:

Greetings from Congo. This is my week for reporting. I will begin with Friday, February 5 where Brother Hartzler left off.

February 5, Friday: Left for Kikwit via air in small plane about 1/2 hour behind schedule. Heavy rain during the nite. Flight over mountainous terrain, sparsely settled country. Thoughts while flying--Africa, place where ego craves acceptance. What more? Who knows? Are we sure we know what Africa needs most? What about self-confidence, liberty, health, self-respect, being accepted, remaining unmolested? She does not need nor could she adapt to our speed, complexities, and new paganism! What is the Gospel to this people? Color, climate, centuries of injustices, have dramatically and indelibly engraved consequences that are removed only fragmentarily by forgiveness by grace. Remembrance of suppression overshadows current goodwill and spiritual concern. The burning desire for acceptance and status -- can this be met by the gospel?

Plane landing. Met by Uncle Frank and Allan Wiebe. Started immediately for Kikwit, had dinner with Ernest Ronk, (Mid Mission) Then a stop at the ANSM station at Kikwit, Henry Bruek home. Said native is forfeiting Christianity for civilization and liberty since this also supplies a need. Next stop at Kafumba. Dinner with Harold Kruger. Fellowship in evening - briefed on the prophet movement - a fanatical sect, growing, waiting for resurrection of their leader. Say Jesus rose for the white man but this man for the black who will then cause that whites will be subordinate to black race. Appears to be another expression of deep desire for black supremacy.

February 6, Saturday: Traveled most of the day, arriving at Kandale about 3:00 p.m. Had lunch with Jim Bertsche. In evening met with station leaders informally. Asked such questions as: "Do you know about the men who are working as evangelists (catechists)? Can you help us in this respect financially?" We asked: "How do you understand the matter of independence of the church?" Answered: "So far as church is concerned, not looking for independence, not concerned about that now but do want political independence." Another question centered around the idea of how they could get assistance to make money, also desire for more schooling. Claim Catholics do better. Had lunch with Kornelia Unrau and Selma Unruh - fellowship.

February 7, Sunday: Short went with Peter Falk to two regional centers - spoke at both. Allan and Orlando Wiebe and Troyer went to Kamayala for services. Hartzler remained with Kandale church. Met with the African brethren again at 3:30 p.m. Questions included (1) What about the letter sent to the Board from there? (Involving Peter Falk). Vernon answered this was a matter of administrative procedure and gave no answer. (2) Presented the matter of school for their area beyond the first five grades. Discussed pro and con but no specific answer.

Service at 4:30. Hartzler was to preach but became ill with stomach upset, etc., and Short substituted at the last minute. Lunch with Kornelia and Selma. In evening had devotional and fellowship at Jim Bertsches with all the missionaries. Discussed the further problems of transfer of rights and ownership. Kandale missionaries are open and willing - problem is how and how fast - and to what extent.

(over)

February 8. Monday: Left Kandale 8:00 A.M. for Kamayala. Arrived about 11:45 A.M. Dinner with Melvin Claassens. Walked over station. Saw Sr. Berta Mangold, guest house, dispensary, orphans, Erma Birky, and then started for Kajiji. Arrived Kajiji about 5 P.M. Lunch at school with the staff. Short spoke to children for evening devotional; Wiebe to the older children. Discussed with Kajiji staff various problems such as - need for science laboratory, matter of staff, arrangement for Junior and Senior year.

February 9. Tuesday: Spent night at Kajiji, chapel in morning by Troyer and Wiebe. Stopped at ANEM, Kajiji hospital, saw Dr. Schmidt - building a new hospital of 60 bed capacity. Left for Kamayala 9:50 A.M. and arrived 12:05 P.M. Dinner with Erma Birky and Mary Epp. Visited the Loper Colony (98 lepers), and then a meeting with the Kamayala leaders.

Leaders said haven't wanted independence of the church. Didn't even want to hear about it, but there appears to be no choice. Know there will be problems when it comes. Believe God belongs to all - independence or not. Said would continue with the Lord's work. Said independence already has come as a result of the work of missions. Some people thought independence came as a result of the presence of white people but they did not feel so and if anyone promoted such an idea they would put it down. However, they plan not to pay taxes until white government is past. Do not believe this effects the work of the church. Suggested that if one path does not work they will try another. Asked if they still needed the service of missionaries, they replied - "We don't want to do our work alone. Want to work together. Don't want independence to extent of going it alone. Something heavy - see it on ground--not heavy--put it on shoulder, then see how heavy? Said may have a chauffeur's license - but will he get there? We are ready to be taught - don't know everything. We are willing and telling you to stay and we want to work together." Asked to comment on the integration plan and said - "don't have definite thoughts about it." Seemed they didn't comprehend its content. Said would like more missionaries. "Why don't you send more?"

In the evening met with all missionaries at Erma Birky's and Mary Epp's home. Discussed attitude of missionaries toward new program of integration. Seemed very wholesome. Also mentioned problem of immorality with older orphans. Some 20 dismissed to fathers, other relatives, and to schools. Slept at Kamayala. Observation: missionaries appeared willing to cooperate with integration program.

February 10. Wednesday: Left Kamayala about 8:00 A.M., arrived Kandale at 12:00 noon. Lunch at Folks, then off to Mukedi. Rained hailed, found tree in road; arrived 5:30 P.M. Supper on porch of old Henry Moser home with all missionaries. Evening prayer meeting with missionaries, then meeting with Kazadi and Ngongo David. General discussion on how they felt about church independence. Attitude wholesome. Said needed the church in the States and missionaries for some time. Not clear on defining in what respect. Feel church must go on regardless of political independence. Want continued help, however Kazadi remarked - "Joshua was not particularly noticed until Moses died."

February 11. Thursday: Breakfast 6:15 A.M.; Chapel at 7:00 A.M. Official welcome by the local Mukedi church. Ellis Gerber said on the path "Africans desire a native legal representative and a church leader something like a bishop at home. Said the church raised the catechists pay - now church box is empty and are asking for more subsidy from states."

February 11 at Mukedi - continued

Reuben Short

Integration Committee met at 8:30 A.M. Present were the delegation members from the States, A. Wiebe, J. Bertsche, G. Roëke, F. Enns, V. Sprunger, Kabate Andre', Falanga Eli, Kidinda David, Ngongo David, Kazadi Mathew.

Meeting opened with a devotional by Hartzler and prayer by Hartzler and Ngonga. After introductory remarks by Allan Wiebe and Sprunger, men began to comment.

Comments of Kidinda David - "Do not live in immediate area - 60 miles from Mukedi. Have heard people talk but people have said no matter what happens - will not chase out the missionaries. They speak the truth. If see some missionaries not helping them, they wish they would return to the States. General desire is they want the missionaries. Disturbed because missionaries have not given them adequate place and status. Leaders in Catholic church have given more status. Protestants are called Ass't pastors so are not given recognition by the state like the Catholics.

Comments of Kazadi (Immediately following) - People in general look to state leadership to see what they are doing for them, likewise the church. People asking them how, what they will do if the missionaries leave?

A. Wiebe - "Do people in general compare Catholics and Protestants?"

Answer - Kazadi - "Feel missionaries have taught the Bible very well. In the selection of leadership, people recognize his authority on the Bible. But in establishing leadership in the eyes of the state, Catholics have done better. Have friends in Catholic church and can note a difference. We desire status that will qualify us to be respected leaders in the Catholic church area.

Kidinda David - Want to add there are individual Protestants who have not finished prescribed work. But are doing well with politics. Example - know one who only finished 4th grade. Feel people who have not had training doing same work should have status. Feel that authority and position of Catholics will remain about the same. Have only one person in this new government so far who is a Protestant.

Kazadi - Envisions difficulty in the political change. Catholics delight in persecuting Protestants regardless of law. But because church is built on Jesus Christ, do not fear the outcome.

Jim Bertsche - Mentioned significance of status in Belgium. Protestants must establish thorough Seminary work to cope with the Catholic program.

Kazadi - No further question. Desire is to establish our leadership. Have taken the Gospel to majority of the people and now need a better trained leadership.

Allan Wiebe proceeded to review the administration program as established by the Field Committee and approved in principle by the Board.

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February 11 at Mukedi - continued

10:30 -- 12:15 took a walk around the station, E.A.P. School, Primary School, Carpenter Shop, Bible School, Hospital, Old and New Church.

FLASH: Mutena announced that Kazadi better not meet with us at Mutena, because of accusation he or sons were involved in burning of a Mutena area village and killing about 8 occupants and wounding others.

Decided that a committee of Rocke, Sprunger, Troyer and Short meet privately with Kazadi and discuss the matter with him.

Meeting with Kazadi at 5:15 p.m. Troyer presented the matter of the problem of meeting with the Field Committee at Mutena under the circumstances.

Kazadi replied: "Debtors" was his subject in America. People in Congo respected him and he had a responsibility. Am unhappy because not a person knows about my participation in a fight there. Day it occurred went with Harold Graber to another village - plead with people not to participate in the fight. Harold was with him when he plead with them. Took some people home, fed and slept them. At 9:00 P.M. heard guns and saw fire. Asked permission from State man to go talk to Christians not to fight. People of both tribes were filled with hatred. Day of fight, I was at my home with family. Next A.M. early, State man called soldiers. Fighting was two miles away from Kazadi home. His name was not originally mentioned. Ask about guns. Checked to see if his was fired night before. State man said ok. But after palaver, then said I was in the fight. State man checked again. Some days later local judges called a meeting, called Kazadi in. Native judge said 10 people said he was seen at fight. Mentioned people who were there. The people told the State man he brought 3 guns from America - the kind you stick in the ground and shoot. He told State man he was in work at Charlesville for 40 years, never took a case to law, had 18 Lulus working for him, 16 feared when this happened, and I went with them to their home, two stayed with him. Also one of my daughters married a Lulus.

But people made a list of people to be killed and Kazadi was first on the list. Because of the affair, went to see the State man at Luebo. State man encouraged him to return to normal life. Now awaiting an answer. Majority of Mutena are Lulus. Lulus tried to kill the Balubas at Mutena, thus the Balubas left Mutena. If they chased out men who had no affair he can understand why they do not want him around. Do have heaviness -- not for self but for work of Christ. State may take me but problem will be settled at judgment. Do not feel free for Lulus are trying to take my life. Would be all right to hold meeting in Baluba area for a custom not to kill in some other's house. Attempted reconciliation with his enemies but unsuccessful.

Evening meeting: With local leaders and again with committee. Planned agenda for the meeting of the field committee and also decided we should meet at Charlesville instead of Mutena - this to be arranged, if possible, feeling we should have Kazadi with us.

IMPRESSIONS: I'll wait until I see the rest of Africa. So far it has been a wonderful education and a growing challenge. Africa wants to be recognized. She is determined and will fight if necessary. The church would then be involved. We need to pray for an orderly transition to self-determination and freedom. It looks like we will need to do more in the field of higher education.

Sincerely,

REUBEN SHORT

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Dear Friends:

Following is a brief summary of my trip to Africa up to the present. I am at Leopoldville, it is morning, rained about all night, and is still raining. Weather is hot and humid. Have about 45 minutes until our next meeting. I will give you the events as they happened day by day.

January 28 -

Very foggy at home. Called airport at Toledo. Planes grounded. Called Toledo weather bureau. No prospect of being better for Jan. 29 departure. Talked with Vernon Sprunger at Elkhart office and decided to go by train to New York to make sure of departure from there the next day. Took evening train from Toledo, Ohio.

January 29 -

About 2:30 A.M. the New England States train (in which I was riding) was rammed by the Twentieth Century limited near Westfield, N. Y. I was riding in the rear car (fortunately) and was not hurt but stranded. Only two rear cars of the train were not derailed and a few baggage cars and engine in front. No one seriously injured. We were left stranded until another engine was sent out from Buffalo. Got to Buffalo about 10:30 A.M. when we should have been in New York City by 8:45 A.M. Car had no heat and no food. Finally had lunch at about 12:00. Sent a wire to Vernon Sprunger from the train but learned later he never got it. What to do? I was certain I would miss the afternoon flight for Africa. Checked about flying out of Buffalo to New York but foggy there and was told no flights. Relax, brother - might as well reconcile yourself to doing next best. Got into New York about 7:45 P.M. Plane left about 4:00 P.M.

January 30 -

Had a room at the Commodore Hotel for the night. Called the Pan-American airlines and made arrangements for leaving Sunday morning 10:00 A.M. by way of London, then to Brussels, to Kano Nigeria, to Leopoldville arriving Tuesday morning about 9 o'clock. Spent Saturday getting my tickets rewritten, then took a sightseeing trip through Chinatown, the bowery, Wallstreet, the Piers, Statute of Liberty, and spent several hours at the United Nations. Heard a discussion of the Economic and Social Security Council. It was time well spent and especially gave me a chance to relax after having emerged from a touch of flu just before leaving.

January 31 -

Had to miss church. Went to Idlewilde airport arriving about 8:00 A.M. Picked up passport and visa left by Sprunger and checked in for the flight. Everything in good order. Took a luxurious jet to London. About 140 passengers, sat fifth seat from rear, excellent view, travelled 29,500 ft. high and arrived in London in 6 hours 10 minutes. At 2:30 Ohio time it was pitch dark. (London is 5 hours faster than Ohio) Was taken to the Skyline Hotel, courtesy of Pan-American - had free room. Returned at 8:00 A.M. for start to Brussels. Changed at Brussels and was off for a long flight to Leopoldville by 12:50 P.M. Brussels time on February 1.

February 1 -

Just rode along. Stopped at Lisbon, Portugal, then Kano, Nigeria, then Leopoldville the next morning about 9:00 A.M.

February 2 -

Upon arrival went through customs, took Sabena bus up town. Made reservations for Kikwit and took cab to Bontragers at Leco. Used some English and sign language to get around. Cleaned up and took a welcome siesta. In the evening drove around Leopoldville and just visited. I arrived - a delightful experience.

February 3 -

Brethren Wiebe, Hartzler, and Troyer arrived about 5:00 A.M. from Accra. Rested until almost noon. Then Bontrager took us through the Leco establishment. In the afternoon interviewed Dr. Thompson of the Congo Protestant Council. In the evening met with Dr. Tuttle of Kimpesi hospital. Both visits were high level talks and helpful.

IMPRESSIONS:

It is far too early to make any evaluations. We are still at Leopoldville listening to the top echelon administrators. One gets the impression that this is definitely a crisis time for the Congo. They are not certain what is ahead, are not making predictions, feel the Congolese are making a mistake by rushing the independence movement, but find themselves quite helpless in retarding the rapid, self-inflicting progress of self-determination. At one moment they say this could be the greatest moment for the Protestant church in Congo and then again - there is pessimism. Here is where we need to pray - we need to know the mind of God. All feel that this is the time to stay by the "stuff", move cautiously, practice a non-resistant attitude which could only incur more vigorous resentment. The African wants total control, wants to fulfill a long, intense desire for release from inferiority, wants to hold position, to have a feeling of respect and admiration. In this burning desire for emancipation, he is bombarded with a growing materialism, a fragment of education, rumors about Western culture but hampered with various inabilityes to attain what sounds like heaven on earth but isn't even though he doesn't know it.

Looks to me like we will be most useful to them as they see a need for our presence and services and request the same. We cannot impose our culture nor our faith upon them. We will need to make them desire it. This takes a high quality faith and practice. WILL WE BE ABLE TO MEET THIS CHALLENGE? This is a test of our faith and effectiveness in making it contagious.

We are in no immediate danger and have not had a chance to get on the mission field proper.

Sincerely for Christ,

Reuben Short

November 27, 1959

Rev. L. E. Troyer, Meadows, Illinois
Rev. Reuben Short, Archbold, Ohio
Rev. R. L. Hartzler, Bloomington, Illinois
Rev. Orlando Wiebe, Omaha, Nebraska

Dear Brethren:

According to the Minutes of the Executive Committee in Chicago on November 7, the delegation that is to go to the Congo must needs be making plans and arrangements for their departure.

We would very much like to know as to your possibility of leaving by February 1 or a little earlier than that, possibly during the last week in January.

A suggested schedule would be to leave Chicago on February 1st; Spend three or four days in Liberia or Ghana; then two or three days in Leopoldville, before proceeding to the Congo Inland Mission field.

During the first week on our mission field we would meet with the Field Council, Africans and missionaries, to present the problem at hand; namely, the integration of mission and church.

The annual CPC meeting (Congo Protestant Council) takes place in the Bukava area on Lake Kivu from February 16 - 23. It would be possible to go by car from Tshikapa to Bukava where there are hotel accommodations and from which point the CPC conference could be attended for a couple of days.

Upon returning to our CIM field two men could spend a week at one station and two at another station, after which a tour would be arranged to include the Kwango stations and Ecole Belle Vue. We would then meet with the Field Council again as we did in the beginning but this time we would attempt to resolve the questions and problems that were presented in the first meeting and any others that might be thought of during this time of visit. Our mission then being fulfilled, we would start homeward.

The following points are suggestions as to stop-overs enroute home and we would like to have your comments in regard to your interest in these places. Perhaps you have other places you would like to visit which are not mentioned here. Our suggested stop-overs include: Cairo, Beirut (Holy Land); Athens, Rome, Switzerland, Frankfurt, Brussels and London.

Some steps that need to be taken care of: 1. Get your passport in order or, if you have none, apply for one. The quickest way to get a passport is to go in persons to the Passport Division at 219 South Clark Street, Room 252, Chicago. You must take your birth certificate and someone not related to you who has known you at least three years. You can also apply at your local County Clerk's office but they usually work more slowly.

2.....African Delegation:V. J. Sprunger

11-27-59

You will need no visa for Europe or the Holy Land. A visa will be needed for each African country visited. It is, therefore, necessary for us to decide which African countries we want to visit.

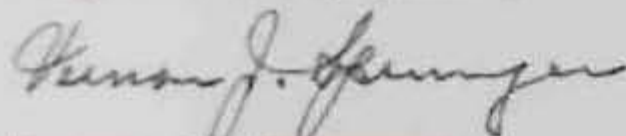
2. I am enclosing an International Certificate of Vaccination. These are essential for your travel no matter where one goes outside of the USA. You will need a smallpox vaccination which can be had from any doctor but the card must be stamped by a Government health officer.

Yellow fever inoculation is also a requisite. This is not given everywhere but can be obtained in Chicago, Kansas City and Elkhart by appointment and by special arrangements at other places since when this vaccine is opened the individual must be present so that it can be used immediately. Other immunizations desirable might be cholera, typhoid, tphus and tetanus.

I shall be glad to hear from you concerning any questions you may have and we shall try to furnish you the proper answers.

The first information I will need is your acceptance of the date of departure and the names of any African countries you would like to visit and also any alterations which you might have to suggestion in the stop-overs in Europe.

Very sincerely yours,



Vernon J. Sprunger
Asst. Executive Secretary
THE CONGO INLAND MISSION

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P.S.: You will also need passport photographs and we suggest you have about two dozen so you will have them as needed for visa applications, etc. etc. The enclosed blue sheets give you information about passport applications and requirements for photos, etc.

OUR PROGRAM, FINDINGS, AND DECISIONS

By Reuben Short

"It was the influence of the mission and the missionaries that brought us to this point", commented Pastor Kazadi.

Immediately we pondered, "What point?" Less than ten years ago, multi-lingual, multi-tribal, under-developed, and relatively illiterate Africa was giving little thought to any form of independence. Status, self-determination, and indigenuity, although burning desires, were dim visions of the best dreamers. But now, with a suddenness, as of the bright equatorial sun darting to earth through a break in the clouds, there appeared to be light. Not a clear vision, but one marred and strained by the encumbrance of unshackled desire clothed in adolescence. Adolescence in experience, in thought, and the fact that youth with that slight exposure to the "magic" of knowledge and its use, dramatically drives the adult to a gait beyond his ability to comprehend. Emancipation! Freedom! In-de-pend-ence! From this point on - a new look at the world, and a new look from the world. What will it be like? It couldn't be worse than the past or present - so why not rush to its achievement.

In the middle of this mission and missionary created upheaval is the missionary. Behind the scene, but directly and indirectly responsible is the church of Jesus Christ at large. This church, broken into segments by a variety of creeds and corresponding cultures, finds in hand a product of her own making that cannot ethically be abandoned--nor would she desire to do so.

The Congo Inland Mission, only one segment of the universal church, alerted to this ripening of the fruit through the missionaries on the field, current events, and close liaison of mission and field, planned an approach to maintain orderly step with developments.

Pre-planning

Missionaries with corresponding African representation formulated and agreed on a plan of mission-church integration and indigenization. The Congo Inland Mission board, appraised through the proper officials of the development, adopted in principle the plan submitted, and authorized a delegation of board members who were to go to the African field to discuss, modify- if necessary, and officially adopt the plan in a pre-planned summit meeting constituted of an integrated body of African, missionary and authorized board members.

Orientation for such an important meeting was desirable and necessary for excellence in achievement. A climate of prayer was established among Africans, missionaries and the Congo Inland Mission constituency. Missionaries and Africans familiarized themselves formally and informally with the issues. The board delegation was briefed with literature, historical, current and otherwise. A tour was carefully planned.

The tour included a stop at Accra, a couple hours with Dr. Baeta, president of the theological school, University of Ghana; several hours with the Rev. Chester Jump, field secretary of the American Baptist mission, Leopoldville; several hours with Dr. Thompson, executive secretary of the Congo Protestant Council, Leopoldville; an evening with Dr. Glenn Tuttle of Kimpese; stops at a Mid-mission station, and with the Mennonite Brethren at Kikwit and Kafumba. These informative stops were most stimulative and enlightening. From here the tour led to the stations.

Advance planning had the delegation visiting the stations of Kandale, Kamayala, and Kajiji before a pre-summit meeting with the integrated administrative committee at Mukedi. Then the other stations were visited with the summit

meeting in focus for Charlesville. The plan was followed with precision and without deviation from purpose.

There was one major purpose - that of effecting some kind of mission-church program relevant to the changing times in Africa. This took precedence to all other matters which were not necessarily insignificant.

It was decided that the delegation should meet with every church council on each station. Discussion should center around the main theme of the new role of the church and mission and the proposed plan. Rev. Troyer, president of the board was to introduce the purpose and moderate the discussion. One missionary was always chosen to interpret.

Another step was to meet with each station missionary body to discuss the plan and new role of the missionary. In each instance there was also that special time of spiritual fellowship when one of the board delegation lead in a time of devotion, challenge, and prayer. These were blessed and fruitful hours. Time and circumstance limited the private fellowships which would have been so helpful to all concerned. These were inserted at odd moments as a parenthesis to the main business.

At each station, especially over weekends, there was a scattering out to the regional and village churches with a time of gathering at the station for at least one main service for exchange of greetings and spiritual fellowship. There was usually good attendance to answer the question - "Who are these strange creatures called board members who have so much wisdom?"

Orientations and observations

The church meetings tended toward a general pattern which became increasingly evident as we travelled along. We list a few items which obviously served as orientation data for the group.

1. The station delegations were somewhat oblivious to the proposed mission-church integration plan. Stations like Kandale, Kamayala, and Mutena registered little apparent enthusiasm or craving for more church independence than what was already practised. This may be accounted for in that these areas are not quite as advanced educationally by the presence of institutions making such education possible.
2. There was somewhat of a universal appeal for additional subsidy funds for the operation of the church. Additional funds were desired to raise the pay of the catechists who are now receiving from 135 to 300 francs monthly. This plea was voiced most vigorously at Mukedi where current monthly expenditures were 25,000 francs against an average church income of 18,000 francs.
3. There was a common desire and appeal for more status for the African pastor. One got the impression that status was defined in terms of label rather than qualification.
4. Especially noticeable among the younger aspiring leadership was the united voice for schools of higher training, namely secondary schools, and on the college level.
5. There was a noted, identifiable pulse beating vigorously for emancipation from paternalism to the status of equality defined in terms of nothing less than full partnership and eventual complete independence.
6. There was unanimous accord in wanting the missionaries to remain indefinitely and that more be sent.
7. The conference leaders felt they needed counsel on how to solve their tribal tensions.

Local problems were frequently injected, perhaps with the thought of bypassing local and mission authority but these were readily referred to the proper administrative channels for orderly implementation.

Paranthetical events

Paranthetical events like village visits, regional meetings, roadside cries of "in-de-pen-dence", conversations with informed missionaries, occasional briefings from Africans through the medium of translation, and informal visits with state men pointed up the prevailing spirit of freedom. Political parties were already touring the country in cars soliciting support and promising the most certain utopia. The atmosphere was filled with expectation and in spots with tribal tension.

Violence had been subdued by the Belgian militia but there was the mute evidence of bitter feeling in the burned out village just outside Charlesville. It also appeared in the partially empty classrooms of Tshikapa, Mutema and Charlesville. Unique was the incarceration of 5 village chiefs responsible for some of the rioting who later were ministered to in the jail in a spirit of love by their intended victims. What a demonstration of the Love of God and the Sermon on the Mount application!

Elations of achievement were noted at the dedications of the Mukedi hospital, the Mutema maternity, and the Banga church. Africans appeared in mass from long distances, dressed in lively, gay colors to dedicate and celebrate the opening of these gifts of love. Only the most inhuman could stand unmoved by such moments. Through these edifices human needs of a variety of sorts could be satisfied. The African appeared highly elated and appreciative.... Donors would have been thrilled with their investment in human life.

Each of the above parentheses contributed to a knowledge of African life. Each pointed to the necessity of developing Africa for the Africans in the framework of an African adapted Christian culture based upon the redemptive economy of Jesus Christ.

The summit meeting

The environment of political independence was announced to begin on June 30, 1960. "After June 30", one African remarked to Rev. Russell Schnell, "I am going to sleep in your bed". He was only one of many who had similar thoughts about independence.

The mission program appeared to be on schedule. The delegation trip for the mission-integration conference seemed to be timed with precision - that's the way God works. There had been enough violence and propaganda to make this move real to all. Now the atmosphere was quiet even though not altogether clear. Everyone was in a mood to act in what appeared to be the revealed will of God for the moment.

The Congo church was already quite indigenous. The church was largely responsible for the choice of pastors and catechists, for the designation and paying of salaries, for the church discipline and policy of promotion.

A more acute problem confronted the educational and medical departments. A functionable program of partnership control and implementation with a majority of Africans and a minority of missionary control was deemed mandatory so long as it did not jeopardize accreditation for government subsidy. Imperialism had had its day, colonialism was shelved only to be read about by future generations, and now paternalism had reached the evening tide of existence. Will the new era be a partnership, a fraternalism, integration, or a rapid-fire dismissal of all foreign personnel including the Christian missionary?

Accumulated information from the various sources along the way pointed toward some form of integration and partnership. However, the path was finally to be chosen by the African. The stage was set for the drama. Volumes of prayer from the American and Canadian constituency, missionaries, and the African church established the atmosphere.

Missionary James E. Bertsche, serving as secretary for the summit meeting wrote - "There can be no question but what the timing of the trip of the Board Delegation was of the Lord's own planning. It becomes more and more evident to us just how happily this trip coincided with the events of our day here. I believe it was at the strategic moment in the life of our church and the life of the Congolese. In C. I. M. we have kept the initiative; we have kept one step ahead of our Africans; we have kept offering what they have not gotten around to asking for, of demanding. This psychological edge is priceless here in dealing with the Congolese and it is precisely this edge that some missions have already forfeited through delay, indecision, or unpreparedness."

Propositions for decision

Following the procedure of devotional, introductions, a statement by president of the C. I. M. board, Lotus Troyer, regarding the purpose of the American delegation, a report of the C. P. C. meeting at Kumbaya by Ngandu Leon, and a sketching of the proposed integration plan on the blackboard by F. J. Emms, Vernon Sprunger gave an outline of the two principal possibilities for integration, namely -

1. Separate autonomy by which the church would be turned entirely into Congolese hands. The Mission would continue to exist, as such, for the maintenance of medical and educational work.
2. Total integration of the Mission and the African church which would mean personnelite' civile for the one organization. In this case the missionaries would work with the Congolese when and where invited. All mission work would be regarded as the work of the church.

Decisions

The Mission-integration program as previously formulated was amended in reference to the election of the administrative committee. It was decided that the general council be recognized as the body having power to name the six members of the administrative committee. The six names will be presented to the home board at Elkhart for final approval.

The plan for total integration was unanimously adopted, voting body included Africans, missionaries and the board delegation.

The Congolese delegates submitted four requests, namely -

1. That a document be prepared and signed by the American delegates to commemorate this historic decision. This was done, properly signed by the board delegation, and presented at a later session as follows:

"Be it hereby known that during a called Conference of delegates of Congolese, Missionaries and members of the Congo Inland Mission Home Board at Charlesville on February 25-27, 1960, it was unanimously agreed to approve and accept the plan of integration as outlined at the annual Field Conference at Tshikapa, July 28 - Aug. 2, 1959 and revised per agreement contained in the official minutes of this present Conference.

To this end we the undersigned members of the CIM Board on behalf of the Home Constituency pledge continued support

with missionaries and funds as long as needed by the Congo Church and according to the capabilities of the Home Constituency to supply them as the Lord provides.

Signed: Lotus E. Troyer, President
Reuben Short, V. President
Orlando Wiebe, Secretary
R. L. Hartzler, Board Member

2. That eventually it be envisioned that a mission station be turned over entirely to a Congolese staff. This would mark a first step in the progress of the church toward final autonomy.
3. That the heavy responsibilities remain, for the present, the responsibilities of the missionaries but that immediate steps be taken to assure an apprenticeship for competent Congolese in all areas of work.
4. That measures be taken to assure a study and drafting of a new constitution of the church as soon as possible. (A constitution committee consisting of Kandha Modial, Kapenda Jean, F. J. Enns, J. E. Bertsche, and V. J. Sprunger was appointed and has since worked this out.)

The board delegates were unanimous in their expression that the houses constructed at mission expense and vehicles furnished by the mission remain at the disposal of the missionaries for as long as the Church invites them to stay in Congo. The Congolese delegates gave unanimous consent in this regard. Education of missionary children will also be the responsibility of the board and the missionaries.

A new organization needed a name. A variety of names were submitted. Unanimity was quickly secured for the name "The Evangelical Mennonite Church of Congo". The Congolese expressed a desire to be identified with the American constituency, another indication of their appreciation for the help given them and further help anticipated.

Other matters discussed and decisions made pertained to details and procedure. The conference closed with a note of triumph, expressions of friendship and good-will, singing a hymn together - each in their own language, and prayer. A new page in the development of the church at home and abroad was now written. The enlightened conscience of the Church of Jesus Christ at large was gleaming with joy but also freighted with a new role of responsibility. A top level decision was yet to be made functionable. This is now the challenge and responsibility to all -- Congolese, missionaries, and board and the great host constituency.

That which is in the will of God is functionable. "I can do all things through Christ who strengtheneth me".

-- Reuben Short